771 the boy leaves, BA eats it and says, 'What an
[539] easy life, that of a sorcerer.'

This basic trend of change is found in
771 both convinced agraristas and militant
Catholics, but there are also differences
178 which warrant a discussion.

668 The disbelief attitude is sometimes pushed to an extreme, including doubt as to religion, the authority of the Church, and the need for the cult. We saw how the agraristas identified fiestas with the social order they attacked, and tried to suppress them and the cult completely. A critical position toward religion and the Church is also found among some people who have been subjected to outside influence, including sometimes outside education, and whose political ideas would be called 'radical' although they are not directly connected with local agrarista policies. This can be considered direct national influence.

178 These people scorn the others as super-
771 stitious, fanatics, fools. Myths or experiences with the supernaturals are not believed and are told as something some people do or believe. The language used by Leandro in describing how the people of Cocucho thought their Virgin was weeping tears of blood is typical:

[539] ". . . And as in this town there are a lot
[781] of superstitious people, the following day . . . the woman praying the rosary began shouting and crying as the Virgin was weeping tears of blood because Saint Peter had left . . . And what really happened was that the wind waved the red paper hangings used as ornaments in the church and they were reflected on the image of the Virgin."

771 For the militant Catholics, agraristas
668 are nothing but atheists. They describe them as people who have no religion, as is proved by the fact that they close the churches, ban the priests, and deal sacrilegiously with sacred objects, even destroying and burning the images of the saints.

Negation of the existence of God was recorded by an informant in Arócutin, but we do not have enough material to say to what extent this position obtains. More material from towns preponderantly agrarista is necessary before we can know to what extent lack of belief in the basic teachings of the Church arose in part locally or is due only to the fact that this group has been more under the direct